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First Edition: September 2006

Supervised by:

ABDUL MALIK MUJAHID

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King Fahd National Library Cataloging-in-Publication Data

Ibn Abdul Wahab, Abdullah ibn Muhammad

Biography of the Prophet/Abdullah ibn Muhammad

ibn Abdul Wahab, Riyadh, 2006

2v. 480 p.; 14x21 cm

ISBN: 9960-9803-1-6 (set)

9960-9803-2-4 (Vol.1)

1 - Muhammad, Prophet, d. 632-Biography

1 - Title

239 dc

1427/4242

Legal Deposit no. 1427/4242

ISBN: 9960-9803-1-6 (set)

9960-9803-2-4 (Vol.1)

مختصر سيرة الرسول ﷺ

Biography of the Prophet ﷺ

By

**Shaikh Abdullah
Ibn Al-Shaikh Muhammad Ibn Abdul Wahab**

Translated by
Sameh Strauch

Volume I



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Leyton Business Centre
Unit-17, Etloe Road, Leyton, London, E10 7BT
Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889
Website: www.darussalam.com
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E-mail: darussalm@streamyx.com

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most
Beneficent, the Most Merciful

Genealogy and Birth of Muhammad ﷺ

All praise and thanks be to Allāh, we praise Him, we seek His Aid, we ask His Forgiveness and we seek shelter with Allāh from the evils of ourselves and the wickedness of our deeds. Whomsoever Allāh guides, there is none who can send him astray and whomsoever He sends astray, there is none who can guide him.

And I testify that none has the right to be worshipped except Allāh, Alone, without partners and I testify that Muhammad is His slave and His Messenger – may the Blessings and Peace of Allāh be upon him, his family and his Companions.

To proceed, I shall mention briefly something to you of the genealogy of the Messenger of Allāh, Muhammad, ﷺ the best of mankind, along with something of his conditions, his signs, his affairs and his manners up to the time of his death. I will also mention something of the caliphates of the four Caliphs ﷺ.

As for his genealogy, he was: Abul Qasim Muhammad Ibn 'Abdullāh Ibn 'Abdul Muttalib Ibn Hashim Ibn 'Abd Manāf Ibn Qusayy Ibn Kilab Ibn Murrah Ibn Ka'b Ibn Lu'ayy Ibn Ghalib Ibn Fihr Ibn Mālik Ibn An-Nadhr Ibn Kinanah Ibn Khuzaimah Ibn Mudrikah Ibn Ilyas Ibn Mudhar Ibn Nizar Ibn Ma'ad Ibn 'Adnan. This much it is agreed is authentic. As for those who came before 'Adnan, there is a difference of opinion regarding them. But there is no dispute regarding the fact that 'Adnan was descended from Ishmael, the son of Abraham ﷺ – and it was Ishmael ﷺ who was to be sacrificed, according to the correct opinion, whereas the claim that it was Isaac ﷺ is false.

There is also no dispute regarding the fact that he (the Prophet ﷺ) was born in Makkah, in the Year of the Elephant and that the Battle of the Elephant was Allāh's prelude to the coming of His Prophet and a veneration of His House. Aside from this, the companions of the elephant were Christians, People of the Scripture, and their religion was superior to that of the people of Makkah, who used to worship idols. But Allāh helped them in a manner which did not include the intervention of any human being, as a prelude to the coming of the Prophet who had been born in Makkah and in order to glorify the Sacred City.

He ﷺ was born on Monday, when eight days of Rabee' Al-Awwal had passed – this is the date which I have preferred ...^[1] It was also said that it was the tenth of that month and that it took place after twelve days had passed. He also became a Prophet on a Monday, when a few days of Rabee' ...^[2] had passed and he died on the eighth of Rabee' Al-Awwal.

Through 'Abdul Muttalib, the families of 'Ali, Ja'far, ('Aqeel...)^[3] Abu Tālib, Al-'Abbās, Al-Harith and Abu Lahab are related to him.

^[1] The rest of the sentence is blank in the original manuscript.

^[2] The rest of the sentence is blank in the original manuscript.

^[3] There is a blank space in the original manuscript at this point.

Through 'Abd Manāf the descendants of (Umayyah...)^[1] and the rest of the descendants of 'Abdu Shams, Al-Muttalib and Nawfal are related to him.

Through Qusayy, the descendants of 'Abdul 'Uzzā, 'Abdud-Dar – who were the gate-keepers of the *Ka'bah*, An-Nadhr Ibn Al-Harith – are related to him, while those descended from 'Abdul 'Uzzā included Az-Zubair Ibn Al-'Awwam, Khadeejah and Waraqah Ibn Nawfal.

Through Kilab, he ﷺ is related to the descendants of Zahrah Ibn Kilab – from whom his mother was descended, as was Sa'd Ibn Abi Waqqās and 'Abdur-Rahman Ibn 'Awf.

Through Murrah, he ﷺ shared a common ancestry with the descendants of Taim Ibn Murrah and Makhzoom Ibn Yaqazah Ibn Murrah. Those descended from Taim Ibn Murrah included Abu Bakr As-Siddeeq and Talhah Ibn 'Ubaidillah, while those descended from Banu Makhzoom included Khalid Ibn Al-Waleed and Abu Jahl Ibn Hisham.

Through Ka'b, he ﷺ was related to the descendants of 'Adiyy Ibn Ka'b – including 'Umar Ibn Al-Khattāb and Sa'eed Ibn Zaid – and the descendants of Jumah – the most well known of whom included Umayyah Ibn Khalaf, the enemy of the Messenger of Allāh ﷺ and his brother, Ubayy Ibn Khalaf, who was also an avowed enemy of the Messenger of Allāh ﷺ. He was also related through Ka'b to the descendants of Sahm – including 'Amr Ibn Al-'Ās.

Through Lu'ayy, he ﷺ is related to the descendants of 'Amir Ibn Lu'ayy – including 'Amr Ibn 'Abdi Wadd, known as the horseman of the Arabs – who was killed by 'Ali Ibn Abi Tālib – and Suhail Ibn 'Amr.

Through Ghalib, he ﷺ is related to the descendants of Taim Al-Adram (*Al-Adram* means one who is lacking).

^[1] There is a blank space in the original manuscript at this point.

leader of Banu Wa'il, who was killed by Jassas, which led to the war known as the War of Al-Basoos, between Banu Bakr and Banu Taghlib. Also from Rabee'ah was descended 'Anazah Ibn Asad Ibn Rabee'ah – which included Banu 'Anazah, who were the inhabitants of Khaibar – and from Banu 'Anazah Al-Qaridhan. Also from Rabee'ah were Sudoos and Al-Lahazim.

He also shared a common ancestry through Nizar with Banu Iyad Ibn Nizar and Banu Anmar Ibn Nizar. From Banu Iyad came Ka'b Ibn Umamah, whose name was a byword for generosity and Qais Ibn Sa'idah, whose name was a byword for eloquence. And Allāh knows better.

His ﷺ Family Tree is Among the Best of Mankind

It is reported on the authority of Abu Hurairah ؓ in '*Saheeh Al-Bukhari*', that the Prophet ﷺ said: "I have been sent (as a Messenger) in the best of all the generations of Adam's offspring (who were sent) one after another, until I came in this generation."

And it is reported on the authority of Wa'ilah Ibn Al-Asqa' ؓ that he said: "The Messenger of Allāh ﷺ said: "Allāh chose Kinanah from the sons of Ishmael and He chose Quraish from Kinanah and from Quraish, He chose Banu Hashim and from Banu Hashim, He chose me."

And it is reported on the authority of Ibn 'Abbās ؓ that he said: "The Messenger of Allāh ﷺ said: "Allāh created mankind and He made me among the best group of them and among the best of two factions; then He selected the tribes and placed me in the best tribe. After that, He selected the houses and He placed me in the best of their houses. So I am the best of them in creation and I am from the best house." Narrated by At-Tirmizi, who said that it is *hasan* ^[1]

^[1] *Hasan*: Sound.

In a *Hadith* narrated by At-Tabarani on the authority of Ibn 'Umar ؓ, it is reported that the Prophet ﷺ said: "Allāh chose His creation and from them He chose the sons of Adam, then from the sons of Adam, He chose the Arabs, then He chose me from the Arabs, so I am from the chosen of the chosen. Whoever loves the Arabs, I will love him and whoever hates the Arabs, I will hate him."

His ﷺ Father and Mother and the Signs of His Coming

As for 'Abdullah, the father of the Messenger of Allāh ﷺ, he was the son of 'Abdul Muttalib, who was mentioned earlier. 'Abdullah was the best of the sons of 'Abdul Muttalib and the most virtuous of them and was loved dearly by his father. Most agree that he died while the Prophet ﷺ was still in the womb, but it was also said that he died when the Messenger of Allāh ﷺ was two months old. All that 'Abdullah left when he died was five camels and an Abyssinian slave-girl, whose name was Barakah and whose agnomen was Umm Ayman and she was his nurse.

His mother was Aminah Bint Wahb Ibn 'Abd Manāf Ibn Zuhrah Ibn Kilab.

He ﷺ was born when eight days of Rabee' Al-Awwal had passed – and it was also said that he was born on the tenth and on the twelfth – on a Monday. Al-Baihaqi narrated that he was born circumcised and with his umbilical cord cut. Al-'Abbās ؓ said: "'Abdul Muttalib – his grandfather – was delighted with him, favoured him and he said: "This boy will have a very important role to play (when he grows up)." Al-Baihaqi also said that on the night when the Messenger of Allāh ﷺ was born, the palace of Kisra convulsed and fourteen galleries collapsed, that the sacred fire of the Magians – which had burned continuously for a thousand years – was extinguished, and Lake Sawah dried up.^[1] There is an indication

^[1] Translator's note: According to scholars, there is some doubt regarding the authenticity of these stories.

Ibn Al-Jawzi said: "If it is the case with Abu Lahab, the disbeliever who was disparaged in the Qur'ān, that he was recompensed for his happiness on the night of the Prophet's birth ﷺ, then what of the Believer from his nation, who affirms Allāh's Oneness and who is happy at his birth?"

So Thuwaibah was the first woman to breast-feed him after his mother, with the milk of her son, Masrooh. At the same time, she also breast-fed Hamzah, the uncle of the Prophet ﷺ with the milk of her son, Masrooh and Abu Salamah Ibn 'Abdul Asad Al-Makhzoomi. After that, he ﷺ was breast-fed by Haleemah As-Sa'diyyah.

The Opening of His ﷺ Belly and His Chest

Four years after he was born, it is reported that two angels opened up his belly, removed his heart, and that they then opened up his heart and removed a black clot from it, and one of them said: "Weigh him against ten men from his nation." So he did and he outweighed them. Then he continued to increase them until they reached a thousand, then the first one said: "By Allāh, if you were to weigh him against the whole of his nation, he would outweigh them."

It was reported that his noble chest was opened on another occasion, when Gabriel ﷺ came to him with the Revelation in Hira' Cave and it was reported that it was opened on another occasion, at the time of his miraculous Night Journey (*Al-Isra'*). It was also reported that his chest was opened when he was ten years old and it was reported that he was stamped with the seal of Prophethood between his shoulders and that the aroma of musk could be smelled from it and that it was like the button on the curtain of a bride's canopy. This was mentioned by Al-Bukhari. In '*Saheeh Muslim*', it was reported that it was in the shape of a fist, with spots like black warts on it and it was high up on his (left) shoulder. It was also reported that it was near the cartilage of his left shoulder^[1] and also that it was on his right shoulder.

It is also narrated by Muslim that it was "like a pigeon's egg...", while in '*Ash-Shama'il*', it was reported that it was "a protruding lump of flesh." In '*Sunan At-Tirmizi*' and '*Dala'il Al-Baihaqi*', it was said that it was "like an apple." Regarding the saying that it was like the button on a bride's canopy, An-Nawawi said that it is an abode like a tent, which has large buttons and buttonholes. This is the correct explanation. As for the saying that it was like a fist, it means in the shape of a fist when the fingers are clenched. As regards the spot, it is a mole or a birthmark on the skin. In the *Hadith* of 'Utbah Ibn 'Abd As-Sulami, narrated by Ahmad and At-Tabarani, it was reported that when the angels opened up his chest, one of them said: "Stitch him up," so he stitched him up and sealed him with the seal of Prophethood.

The Death of His Mother and Grandfather

His mother died when he was not yet seven years old, after setting out on a journey to visit her maternal uncles in Banu An-Najjar (in Al-Madinah). She had set out with him and his nurse, Umm Ayman, who then brought him back to Makkah after her death, where his grandfather, 'Abdul Muttalib became his guardian. He was extremely affectionate towards – even more so than towards his own sons – and he was never apart from him. No one would dare sit on his mattress with him – out of respect for him – except the Messenger of Allāh ﷺ. Some people – who were trackers – from the tribe of Banu Mudlij came to Makkah and when they saw him, they said to his grandfather: "Take care of him, for we have not seen any feet resembling the feet in *Al-Maqam*^[1] as much as his feet do." Upon hearing this, 'Abdul Muttalib said to Abu Tālib: "Heed what they say and take care of him."

^[1] *Al-Maqam*: That is, *Maqam Ibraheem*, the place where Abraham ﷺ stood when he and his son, Ishmael ﷺ were constructing the House of Allāh in Makkah.

^[1] Narrated by At-Tirmizi and Ahmad.

Makkah. His name was in fact, 'Amr and he was not known as Hashim, except that he used to crush (*Hashama*) the bread for the *Thareed* in Makkah, according to the words of the poet:

“Amr, the exalted in rank crushed (*Hashama*) for his people,
A people who were smitten by hunger and weakness.”

Al-Muttalib, 'Abdul Muttalib and the Uncovering of Zamzam

Ibn Ishaq said: “Then Hashim died in Gaza, in the land of Ash-Sham, where he had gone on a business trip, after which, the responsibility for providing food and water for the *Hajj* pilgrims was taken over by Al-Muttalib Ibn 'Abd Manāf, who was younger than 'Abdu Shams and Hashim; he was held in high esteem and considered to be virtuous by his people. The Quraish called him Al-Fayyadh, because of his generosity.” Then Al-Muttalib died and 'Abdul Muttalib, his nephew took over responsibility for feeding and providing water for the *Hajj* pilgrims, and he provided them both to the people, and also performed the same services for his people that his forefathers had performed, and he was held in higher esteem by his people than any of his forefathers had been.

In addition, 'Abdul Muttalib had a dream, in which he was ordered to dig out *Zamzam*. This was because when the people of Jurhum committed evil acts in the Sacred Precincts, Allāh ordained that they be expelled, 'Amr Ibn Al-Harith went to the *Ka'bah* and removed its treasures and placed them in the well of *Zamzam*, then he filled it in and fled to Yemen. Then 'Abdul Muttalib was informed of its location by signs and promptings in a dream and he was ordered to dig it out. This he did, and in the morning, he went out with his pickaxe, accompanied by his son, Al-Harith – who was his only son at that time – and they dug it out. When the secret was revealed to 'Abdul Muttalib, he cried out: “*Allāhu Akbar* (Allāh is Greater)!” Upon hearing this, the

Quraish realized that he had found something and they said: “Oh, 'Abdul Muttalib! It is the well of our forefather, Ishmael and we have a right to it, so share it with us.” He replied: “I will not do so; this is something for which I was specially selected– without you.” So they complained to the soothsayer of Banu Sa'd. It was said that when he dug it out, he found therein two golden gazelles, armour and swords and that the Quraish said: “Oh, 'Abdul Muttalib! We have a share of this with you.” He said: “No, let us do something to decide the matter between you and me: We will cast divining arrows regarding it.” They said: “How shall we do it?” He said: “I will assign two arrows for the *Ka'bah*, two arrows for me and two arrows for you and if anyone's arrows come up on anything, it will be for him, while if anyone's do not come up, then he will have nothing.” They said: “You have spoken fairly.” So two yellow arrows were assigned for the *Ka'bah*, two black arrows for 'Abdul Muttalib and two white arrows for the Quraish. Then they gave them to the diviner who cast them near to the idol Hubal. Then 'Abdul Muttalib stood up and supplicated and the diviner cast the arrows and the two yellow arrows came up on the two golden gazelles, then the two black arrows of 'Abdul Muttalib came up on the swords and the armour and nothing came up for the Quraish. Then 'Abdul Muttalib had the swords beaten and made into a door for the *Ka'bah*, while the two golden gazelles he had melted and used as decoration for the door, making it the first gold used to decorate the *Ka'bah*, or so it is claimed.

'Abdul Muttalib designated *Zamzam* for the purpose of providing water for the people and he swore an oath to Allāh that if He gave him ten sons to protect him, he would sacrifice one of them next to the *Ka'bah*. So when his sons reached ten in number and he realized that they were old enough to protect him, he gathered them and informed them of his oath and called upon them to implement it and they obeyed him, saying: “What shall we do?” He said: “Let every man among you take an arrow and write his name on it, then let him come to me.” This they did and he went with them to Hubal and said to the diviner: “Select one of

Mention of the Story of Salman Al-Farisi

Ibn Ishaq said: "I was informed by 'Asim Ibn 'Umar Ibn Qatadah Al-Ansāri, who reported on the authority of Mahmood Ibn Labeed, who reported on the authority of 'Abdūllah Ibn 'Abbās ؓ that he said: Salman Al-Farisi ؓ told me straight from his own lips: "I was a Persian man from the people of Asfahan, in the village of Jayy. My father was the Dihqan (or chief) of the village. He was the richest person there and had the biggest house.

Since I was a child my father loved me, more than he loved any other. As time went by, his love for me became so strong and overpowering that he feared to lose me or have anything happen to me. So he kept me at home, a veritable prisoner, in the same way that young girls were kept.

I became devoted to the Magian religion so much so that I attained the position of custodian of the fire which we worshipped. My duty was to see that the flames of the fire remained burning, and that it did not go out for a single hour." He said: "My father had a vast estate. One day he was very busy with a building belonging to him and he said to me: 'My son, I am too busy with this building to go out to the estate now. Go there and look over it.' Then he gave me some orders to carry out regarding the estate to which he had sent me. On my way to the estate, I passed a Christian church and the voices at prayer attracted my attention. I did not know anything about Christianity or about the followers of any other religion, because my father kept me in the house away from people. When I heard the voices of the Christians I entered the church to see what they were doing. I was impressed by their manner of praying and felt drawn to their religion. 'By Allāh,' I said, 'this Religion is better than the one that we follow,' and by Allāh, I did not leave them until the sun set. I left the matter of my father's estate, and did not visit it at all. I asked them: 'Where did this Religion originate?' They said: 'In Ash-Sham (Greater Syria).' I returned

home to my father, who had sent out people to search for me; he had been so worried about me that it caused him to completely abandon his work. When I came to him, I said: 'Oh, my father! I passed by some Christians praying in a church belonging to them, and I was impressed by what I saw, and by Allāh, I stayed with them until sunset.' He said: 'Oh, my son! There is nothing good in that religion. Your religion and the religion of your forefathers is better.'

'No, by Allāh, their religion is better than ours,' I insisted.

My father became afraid for me and put a chain on my feet and kept me locked up in the house." He said: "I managed however, to send a message to the Christians in which I said: 'If any caravan from Ash-Sham comes to you, inform me about it.'" He said: "Then a caravan of Christian merchants came to them from Ash-Sham and they informed me about it. I said to them: 'When they finish their business and are ready to return to their land, inform me of it.' When they were ready to return to their land, they informed me about it, and I managed to remove the iron chains from my feet. Then I departed with them and went to Ash-Sham. When we arrived there, I asked: 'Who is the best person in this (Christian) Religion?' They said: 'The bishop in the church.' So I went to him and said: 'I am attracted to this Religion, and I would like to be with you and serve you in your church and learn from you, and pray with you.' He said: 'Enter,' and I entered the church in his service. I soon found out, however, that the man was wicked. He would order his followers to give money in charity while holding out the promise of blessings to them. When they gave anything to spend in the way of God, however, he would hoard it for himself and not give anything to the poor or needy. In this way he amassed a vast quantity of gold and silver." He said: "I hated him intensely when I saw what he was doing. Then he died and the Christians gathered to bury him, and I said to them: 'This was a wicked man; He used to order you to give charity and encourage you to do so, then when you came to him with it, he would hoard it for himself and did not give it to the poor.' They